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## DIVISION IX.

### BRITISH AMERICA.

*Outline History of The Grand Lodge of Canada, in the Province of Ontario.*

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### CHAPTER I.

#### CRAFT MASONRY IN ONTARIO.

**Prefatory.**—To give the reader a fair idea of Craft work in Ontario,—this central and fruitful province of the Canadian federation,—and to thoroughly seize the mind with the contents of such records as we have, we must peer into the closing days of the eighteenth century, and, feeble as the tracings are, endeavor to build up,—and not without tangible foundation,—a sense of antiquity for Craft work, of which, we to-day, with our roll of twenty thousand Craftsmen, should well be proud.

Infallible beings we think we are, and yet we oftentimes fail; so that if in the search for truth concerning our brethren of the olden time error should creep in, blame it not on the writer, but rather on our bygone brethren, who, without thought of the future, and regardless of wear of mind and body, have kept their records so illy preserved that the writer has journeyed over this vast Dominion to make up the history of their Masonic lives.

The Craft history of Upper Canada, now Ontario, must be considered in seven divisions or eras, some of brief duration, others covering a long period of years, and one,—the present,—is now making headway into its fourth decade on a basis that is, we feel assured, lasting, and which will exist until time shall be no more.

The First period is from about 1780 until 1792, when a few lodges, in different parts of the Province, worked without a local governing head, although it is true that one of these lodges at Cataraqui, now Kingston, was under the control of the Provincial Grand Lodge of Lower Canada.

The Second period dates from 1792 until 1817, during which time the Provincial Grand Lodge, warranted by the Athol Grand Lodge, struggled for an existence at York (Toronto).

The Third period is from 1817 until 1822, when, under the care of the Grand Masonic Convention at Kingston,—practically a Provincial Grand Lodge,—the Craft work was revived and kept well in hand.

The Fourth period is from 1822 until 1830, during which time the second Provincial Grand Lodge, under Right Worshipful Brother Simon McGillivray, and warranted by the United Grand Lodge of England, was organized and flourished.

The Fifth period is from 1830 until 1845, when the Provincial Grand Lodge became dormant, and the lodges led rather quiet lives.

The Sixth period, from 1845 until 1855, when the Provincial Grand Lodge of Upper Canada was revived, under Right Worshipful Brother Sir Allan Napier McNab and Right Worshipful Brother T. G. Ridout.

The Seventh period, which includes the formation of the Grand Lodge of Canada in 1855, the dissolution in 1857 of the Provincial Grand Lodge of Canada under England, the creation in the same year of the Ancient Grand Lodge of Canada and the union of the both organizations under the style and title of the Grand Lodge of Canada.

**The First Period.**—With this apologetic preamble, let us wander back to the days of the first period, in 1780, and, in our fancy, picture an evening within the shelter of the old fort at Niagara, when the brethren of the lodge, known as No. 156, in the King's or 8th Regiment of Foot, unfolded the volume of the Sacred Law, and the soldier Masons expounded the principles and teachings of our Craft, and gave an impetus to the work that to-day is felt in what is now known as the Tenth Masonic District, the old Niagara District,—the birthplace of Masonry,—in this Province.

That the reader may fairly comprehend the situation in these early times, it should be pointed out that in Upper Canada there was no governing body of the Craft prior to 1792, and that all the lodges were either working under direct warrants granted by the Grand Lodge of England, or under warrants issued by the Provincial Grand Lodge of Quebec, where the Craft art had been practised as early as 1760, the year following the conquest of the ancient city.

The assertion is made by a distinguished authority that the earliest lodges in Canada were established by warrants from New England. While this statement is correct in the sense that some warrants were granted by American authority, the history of the lodges of Nova Scotia, New Brunswick, Quebec, and Ontario shows, that, with the exception of three or four lodges,—and those not of early creation,—all received their authority from Provincial Grand bodies which had been erected by the Mother Grand Lodges across the sea. The purview of the writer of this chapter is limited to the jurisdiction within

the limits of old Upper Canada, and in his quest, whatever claims other jurisdictions may make to the founding of Masonry in this Province, he feels honored that the first warrant he has record of is that of the 8th Regiment of Foot, working at Niagara under the maternal care of the Mother Grand Lodge of the world, the Grand Lodge of England. The entire Province of Canada was at this period, for Masonic purposes, one Provincial Grand jurisdiction. As early as 1737 William Douglas was appointed Provincial Grand Master for Africa and the islands of America, and in 1746 Robert Commins for Cape Breton and Louisburg, while in 1760-1761 we had, as Provincial Grand Master, Colonel Simon Fraser with Milborne West in 1762-1766, John Collins in 1767-1785, Colonel Carleton in 1786-1787, and Sir John Johnson in 1788. We also had a lodge known as St. John's Lodge of Friendship, No. 2, working at various places in the county of Lincoln, in the Niagara District, in 1780, and in 1787 we find the new Oswegatchie Lodge, No. 7, working in 1787 in Elizabethtown, in the county of Leeds. This lodge was No. 520 on the English Register. Another lodge, known as St. James Lodge, No. 14, was working in 1787 in Cataraqui, now Kingston, Ontario. These three lodges probably came from the Provincial Grand Lodge of Quebec, under John Collins, although we have no direct proof as regards No. 7. Union Lodge, No. 521, on the English Register, was at work in Cornwall, Canada, in 1787, but whether originally warranted by the Provincial authority at Quebec or not is also a matter of doubt, for all records have been lost. These scattered lodges were the pioneers of Craft work, and in the fortified city of Kingston we find the cradle of Masonry in a section of country that was the gateway to the sleeping acres of the west, which in later days poured the golden grain, the staple production of the country, into the granaries of the world.

This brings us to the division of Canada into Upper and Lower provinces and to the threshold of the second period.

**The Second Period.**— In 1792 William Jarvis was appointed Provincial Grand Master of Upper Canada, by the "Ancient" or "Athol" Grand Lodge of England, with his Grand East at Niagara, the capital of the Province. Between 1792 and 1804 he issued twenty warrants for lodges in various parts of the jurisdiction, and during this period a fair amount of Craft work was performed. In 1797 the Provincial capital was removed to York (Toronto); and although the brethren at Niagara and the vicinity were enthusiastic and anxious to strengthen the cause, a certain amount of dissatisfaction was evinced by the refusal of Jarvis to summon Grand Lodge at Niagara after his removal to York, or, for that matter, at York. This led to the formation of an-irregular and rival Grand Lodge at Niagara and the election of Brother George Forsyth as its Provincial Grand Master. Seeing danger ahead, Jarvis summoned his Grand Lodge in 1804, at York, and complaint of the irregular proceedings at Niagara was formulated and sent to England. The English authorities,

however, were displeased with Jarvis's reign as a ruler of the Craft and pointed out to him that he had neglected to report any of his proceedings to the Grand Secretary at London. Jarvis suppressed this letter, kept its contents from his Grand Secretary, and the Craftship for years was allowed to drift helpless at the mercy of the waves.

**The Third Period.** — Death claimed Jarvis in 1817, and the third period opens with the calling of a Grand Masonic Convention at Kingston, in 1817. All the lodges came under its obedience except a few at Niagara and some in the western section of the jurisdiction. Reports as to the disorganized state of the Craft were framed and mailed to England, but no attention was paid by the Athol authorities to the communications. The convention met in 1817, 1818, 1820, 1821, and again in 1822. After pleading for all these years, the Grand Lodge of England, in 1822, authorized Right Worshipful Brother Simon McGillivray to proceed to Canada, reorganize the Craft and unite the craftsmen of the Province. He did his work well, displaying energy and a thorough knowledge of the situation, smoothing all difficulties and bringing us to the fourth period with the opening of a Provincial Grand Lodge at York, in October of 1822.

**The Fourth Period.** — This Grand Lodge met regularly from 1822 until 1830, doing effective work under Right Worshipful Brother James Fitzgibbon, the Deputy Provincial Grand Master, but the Morgan excitement unsettled Craft affairs, and while the subordinate lodges were active, the Provincial body became dormant and remained in this condition until another reorganization in 1845.

**The Fifth Period.** — The fifth period may be called the dormant period as far as a governing body was concerned in Upper Canada. It is worthy of remark that the vitality, which had prevailed in the private lodges in the early days gained strength even in this period of inactivity.

**The Sixth Period.** — The exertions, however, of Brother Thomas Gibbs Ridout and Brother Francis Richardson in 1845-47 had a magnetic effect, and Craft enthusiasm increased when the sixth period opened, with Sir Allan Napier McNab as the Provincial Grand Master of Canada, appointed by the Grand Master of the United Grand Lodge of England. This Provincial Grand Lodge had as the Deputy Provincial Grand Master Brother Thomas Gibbs Ridout; and under his guidance, — for he was an active worker, — Masonry flourished until 1853, when a number of the lodges in Canada, holding warrants from the Grand Lodge of Ireland, met and organized a Grand Lodge; but finding it difficult to carry on an independent organization alongside of the Provincial Grand Lodge of England, proposals were made by the Irish brethren to members of the English body for a union of forces and the establishment of an independent governing body; but the Provincial Grand Lodge of England, on a motion to discuss independence and the calling of a general Masonic convention for the establishment of a Grand Lodge of Canada, refused to

sanction the proposal, which led to the secession of many of the lodges, and the seventh period opens with the formation, in October, 1855, of the Grand Lodge of Canada, with Most Worshipful Brother William Mercer Wilson as the first Grand Master.

**The Seventh Period.**—The Provincial Grand Lodge of England made many bitter assaults on the newly formed Grand Lodge. The golden opportunity of dissolving itself and instituting a new era in Craft work had passed away, much to the regret of many of its members. In September of 1857 the Provincial body met and dissolved, and formed the "Ancient Grand Lodge of Canada." The brethren saw that union must come sooner or later, and that, when the time came, it would be right that they should unite as peers of the Grand Lodge of Canada. Negotiations were quietly carried on for months, and finally, on the 14th of July, 1858, a day to be remembered by every Canadian Mason, the two Grand Lodges united under the name of "The Grand Lodge of Canada." This gives us a view of the seventh period of Canadian Craft work.

It would have been well if the Grand Lodge of Canada had been able to secure exclusive control of the jurisdiction, but England would only agree to recognize the Canadian brethren on the condition that all lodges of English obedience, then working in Canada, might be permitted to retain and continue work under their original warrants. This agreement, made by the Earl of Zetland and Most Worshipful Brother W. M. Wilson, has contributed to unrest; for, had the Grand Lodge of Canada secured absolute jurisdiction, the Quebec difficulty never would have darkened the pages of Canadian Craft history. It should be stated, however, that the course taken was the only one open to the Canadian brethren, without creating a direct and perhaps permanent rupture with England.

The first annual communication was held at Hamilton, in July, 1856. Thirty-three lodges were represented. In his address, the Grand Master suggested uniform work in the lodges, recommended lodges of instruction and the re-numbering of lodges, and reported recognition by the Grand Lodge of Ireland. He pointed out that the action taken by the Provincial Grand Lodge in opposing the formation of the Grand Lodge was unbrotherly, and expressed the hope that the Grand bodies of England and Scotland would recognize Canada before the next communication. The receipts for the year were £93, and the payments £64.

The second annual communication was held at Montreal, in July, 1857. Thirty-six warranted lodges were represented. This year the receipts increased to £354, with disbursements of £173. The Grand Master gladdened the membership with the information that negotiations for union with the Provincial Grand Lodge might be hastened, and a committee was appointed to confer with a committee of that body. Most Worshipful Brother Wilson was reelected Grand Master.

The third annual communication was held at Toronto, in July, 1858. Sixty-nine warranted lodges were represented. The Grand Master congratulated the Craft on its progress, and stated that, although the Grand Lodge of England had not extended the right hand of fellowship, he hoped it would not be long until it did so. He urged strict discipline in the work of the lodges, and intimated that with regard to the projected union progress was being made. Terms of union had been drawn up and were being negotiated. For a time these conferences, owing to certain difficulties, had been broken off, but in September the Provincial Grand Lodge met, dissolved, and declared itself an independent Grand Lodge, under the name of "The Ancient Grand Lodge of Ancient Free and Accepted Masons of Canada," with Sir Allan McNab as the Grand Master, and Right Worshipful Brother Thomas Gibbs Ridout as the Deputy Provincial Grand Master. A renewal of the negotiations was suggested by Brother Ridout, and, ultimately, a series of resolutions was adopted, which resulted in the union of the Craft, on the 14th of July, 1858, under the title of "The Grand Lodge of Ancient Free and Accepted Masons of Canada," with Most Worshipful Brother W. M. Wilson as Grand Master, Brother Ridout as Deputy, and Brother Thomas B. Harris as Grand Secretary. In January, 1859, a special communication was held to consider the re-numbering of the lodges, the rank of the Grand officers, and also to receive correspondence in connection with the recognition of the Grand Lodge of England. The Mother Grand Lodge had considered the situation as presented by the Canadian authorities, and extended the right hand of fellowship to the Grand Lodge of "Canada West," asking, however, from Canada that those lodges, desirous of continuing their English connection, might do so, notwithstanding the occupation of Canada as a Grand jurisdiction by the Grand Lodge of Canada. The Canadian Grand Lodge directed that the fraternal courtesy be reciprocated, but directed that England be notified that the term "Canada West" was not applicable, as the Grand Lodge of Canada embraced both Provinces. This was reported to the Grand Master of England.

The fourth annual communication was held at Kingston in July, 1859. Fifty-five lodges were represented. The Grand Master congratulated the Craft on the success it was meeting with, and said that all difficulties with England had been amicably settled, and that the proper status had been accorded to the Grand Lodge of Canada. Most Worshipful Brother Wilson was re-elected Grand Master.

The fifth annual communication was held at Ottawa, in July, 1860. One hundred and seventeen lodges were represented. Interesting reports were read from all the districts. Designs of a medal commemorative of the union of the Craft were exhibited. Most Worshipful Brother Stephens, an honorary Past Grand Master of Canada, was welcomed as the representative of the Grand Lodge of England. Most Worshipful Brother A. Bernard was elected

an honorary Past Grand Master. Most Worshipful Brother T. D. Harington was elected Grand Master.

The sixth annual communication was held at London, in July, 1861. One hundred and sixteen lodges were represented. The only matter of note during the year was a misunderstanding as to the laying of the foundation-stone of the new Parliament buildings at Ottawa. It was understood that the government was favorable to the Craft taking part in the ceremony, on the occasion of the visit of H. R. H. the Prince of Wales; but Roman Catholic influence prevailed, and the services of the Grand Lodge, although duly summoned and assembled, were not made use of. It was also determined that, in view of the difficulties which had arisen with foreign bodies having lodges in Canada, an official list of all these lodges be obtained from the representatives of the foreign jurisdictions. A committee was appointed to collect subscriptions for an asylum fund, Grand Lodge pledging itself to subscribe \$20,000 as soon as the Craft had raised a similar sum. Most Worshipful Brother Harington was reelected Grand Master.

The seventh annual communication was held at St. Catharines, in July, 1862. One hundred and nine lodges were represented. The death of Most Worshipful Brother Ridout, who, in 1859, had been honored with the rank of Past Grand Master, was referred to in fitting terms. The Grand Master noted that there were one hundred and fifty-five lodges on the roll, that a Board of General Purposes had been formed, and suggested that Grand Lodge should meet at two alternate places. He regretted that the Grand Lodges of England and Ireland still insisted upon the good standing of certain lodges, which Canada had declared irregular, and that the Colonial Board in England was in error in accusing the Grand Lodge of Canada of studious hostility and aggression to England. Most Worshipful Brother Harington was reelected Grand Master.

The eighth annual communication was held in Montreal, in 1863. One hundred and two lodges were represented. The Grand Master reported that the difficulties with England arose from the fact that Lodge, No. 923, E. R., was believed by Canada to be working irregularly, but, on the case being discussed, Canada acknowledged it as a regular lodge. Most Worshipful Brother T. D. Harington was reelected Grand Master.

The ninth annual communication was held at Hamilton, in 1864. One hundred and nineteen lodges were represented. The Grand Master in his address referred to the anomalous condition of the Craft in Canada, consequent upon the fact that Canada had not exclusive control of all the lodges within the jurisdiction, by reason of the agreement with England. The assets of Grand Lodge were reported as \$12,710. The Board agreed with the Grand Master and trusted that soon all lodges would be of Canadian obedience. The system of nomination for elective officers was adopted. It was ordered that ten per cent of the funds be placed to the credit of benevolence, that



unaffiliates should have no claim, and that no testimonials be presented, beyond ordinary jewels, as a mark of fraternal regard for distinguished services. Right Worshipful Brother W. B. Simpson was elected Grand Master.

The tenth annual communication was held at Toronto, in 1865. One hundred and twenty-nine lodges were represented. The assets showed favorably, amounting to \$14,875. Most Worshipful Brother Simpson was reelected Grand Master.

The eleventh annual communication was held at Montreal, in 1866, and one hundred and thirty-seven lodges were represented. A newly formed Grand Lodge in Nova Scotia had invited the Grand Master to instal its officers; but as that Grand Lodge had not been formed by a convention of all Masons in Nova Scotia, but by a section of the brethren, the Grand Master of Canada declined to take part. Most Worshipful Brother W. M. Wilson was elected Grand Master.

The twelfth annual communication was held at Kingston, in 1867. One hundred and ~~fifty-three~~ lodges were represented. The Grand Master, in his address, submitted a suggestion for a general Grand Lodge of the Dominion. In connection with the Masonic Asylum, he thought the money collected could be better employed by prudent investment, the interest being devoted to charity. He suggested a permanent place of meeting for Grand Lodge, called attention to the large number of unaffiliates, and gave the assets of the Craft at \$22,759. The Niagara Lodge, No. 2, offered to donate \$3000, a two-story house, and two acres of land for a Masonic Asylum. Most Worshipful Brother Wilson was reelected Grand Master.

The thirteenth annual communication was held at London, in July, 1868. One hundred and seventy-one lodges were represented. The Grand Master, in his address, said that the formation of a general Grand Lodge for the Dominion was a subject that must be left for future consideration. He urged that care should be taken in the selection of Worshipful Masters, and pointed out that rulers were sometimes selected from social considerations rather than from ability to work a lodge. The funds of Grand Lodge amounted this year to \$28,064. The Right Honorable John A. Macdonald (now Sir John), as representative of England, was given the rank of Past Grand Senior Warden. Right Worshipful Brother A. A. Stevenson was elected Grand Master.

The fourteenth annual communication was held at Montreal, in July, 1869. One hundred and seventy-nine lodges were represented. The address of the Grand Master reviewed Masonry in general. During the year he had installed the Grand Master of Nova Scotia. The prospects of the Craft looked bright, and \$37,811 was reported as the assets of Grand Lodge. Most Worshipful Brother Stevenson was elected Grand Master.

This year an important matter occurred in connection with the work of the Grand Lodge. Many of the Craft in Quebec thought that the lodges in that Province should be under a separate governing body, and accordingly, on the

20th of October, in Montreal, a convention was called, consisting of a majority of all the Craft lodges in Quebec, and in due course the Grand Lodge of the Province of Quebec was formed. Objection to the formation was made by the Grand Lodge of Canada, and a special meeting of that body was called and an edict of suspension issued against certain brethren concerned. Most Worshipful Brother A. A. Stevenson was reelected Grand Master.

The fifteenth annual communication was held at Toronto, in 1870. One hundred and ninety-six lodges were represented. The question of recognition of Quebec was taken up, and a report on the matter from a special committee of the Board of General Purposes was discussed. The report of this committee was adverse to recognition, and an amendment by Most Worshipful Brother Wilson, which would have acknowledged Quebec, reserving rights over certain lodges of the Grand Lodge of Canada, was lost, and the report of the committee adopted. Most Worshipful Brother A. A. Stevenson was reelected Grand Master.

The sixteenth annual communication was held in 1871, at Ottawa. Two hundred and nine lodges were represented. The Grand Master congratulated the Craft on its success. He dealt with the question of dual membership, and said that it was a detrimental feature. He left the Quebec matter in the hands of the members. Grand Lodge declined to recognize a colored lodge in Canada, which claimed to hail from an American jurisdiction. After a lengthy discussion, the Grand Lodge of Quebec was recognized, with the provision that satisfactory arrangements be made with the Masons residing in Quebec, who are loyal to the Grand Lodge of Canada. Dual membership was also abolished, and Most Worshipful Brother A. A. Stevenson was reelected Grand Master.

The seventeenth annual communication was held at Hamilton, in July, 1872. Two hundred and twenty-one lodges were represented. The Grand Master regretted that the terms of recognition of Quebec had not been accepted. The reports showed great progress and \$47,630 to the credit of Grand Lodge. Most Worshipful Brother W. M. Wilson was reelected Grand Master.

The eighteenth annual communication was held in Montreal, in July, 1873. Two hundred and thirty-two lodges were represented. It was reported that the Grand Lodge of Vermont threatened to suspend intercourse with Canada if Quebec was not recognized. This led to a severance of fraternal relations between Canada and Vermont. The funds of Grand Lodge were reported as \$53,518. Most Worshipful Brother W. M. Wilson was elected Grand Master.

The nineteenth annual communication was held at Ottawa, in 1874. Two hundred and eighty-seven lodges were represented. The Grand Master reported that the joint committee on the Quebec difficulties had met in Montreal, in February, and had arranged matters between the lodges of the Grand Lodge of Quebec and those of the Grand Lodge of Canada in that province. He also announced that edicts of non-intercourse by Vermont and Illinois had

been revoked. He suggested that in Masonic funerals no other societies be allowed to participate. The financial statement showed the funds to be \$56,135. The committee on the Asylum Trust reported difficulties in the way of carrying out the original intention, and said that it would be more economical and more acceptable if benevolence were distributed to beneficiaries in different parts of the jurisdiction. A resolution was passed, welcoming Quebec as a sister Grand Lodge. Right Worshipful Brother Thomas White was, in consideration of services rendered, honored with the dignity of a Past Grand Master. The sum of \$4000 was voted to Quebec as its proportion of the accumulated funds. Most Worshipful Brother Wilson was reelected Grand Master.

On the 20th of January, 1875, a special communication was held, to pay the last sad offices of respect to the remains of Most Worshipful Brother Wilson, the Grand Master, who died a few days before. About one hundred and fifty lodges were represented, and Grand Lodge was ordered to be draped in mourning for ninety days. Right Worshipful Brother T. B. Harris, the Grand Secretary, was also called away, and Right Worshipful Brother J. J. Mason was appointed in his place.

The twentieth annual communication was held at London, in 1875. Two hundred and fifty-two lodges were represented, Right Worshipful Brother J. K. Kerr, D. G. M., acting as Grand Master. He alluded, in his address, in sympathetic terms, to the death of Most Worshipful Brother Wilson and Right Worshipful Brother Harris. He noted the formation of a Grand Lodge in Manitoba and Prince Edward Island. The benevolent report showed that \$3000 had been paid out for relief, with \$56,893 to the credit of Grand Lodge. At this communication a matter of material moment came up, which for a long period engendered a certain amount of uneasiness in Craft circles. A lodge, known as Eden Lodge, had been working under dispensation, and the committee on warrants, deeming it inadvisable to continue the dispensation or issue a warrant, recommended that the warrant be not granted, but that the Grand Master be requested to issue a dispensation, authorizing the Worshipful Master to pass and raise those already initiated. This notification was sent to the District Deputy Grand Master of the district, and, as will be seen at a later date, considerable irritation resulted. The meeting closed with the election of Right Worshipful Brother J. K. Kerr as Grand Master.

The twenty-first annual communication was held at Ottawa, in 1876. Two hundred and sixty-eight lodges were represented. The Grand Master reported that, in the Eden Lodge matter, he had notified the District Deputy Grand Master of the London District that he was prepared to issue a dispensation, on condition that the dispensation held by Eden Lodge be returned. The officers of Eden Lodge were apparently not agreeable to the proposal of Grand Lodge and the Grand Master, and the latter, seeing that there was considerable doubt in the minds of the members of Eden Lodge, decided to wait and

see whether harmony could not be restored. In the meantime, Eden Lodge called a meeting for initiation, but the Grand Secretary notified the Worshipful Master that the dispensation had expired. The meeting was, however, held, the candidate initiated, the Worshipful Master declaring that he had not received the letter until after the work had been done. Various efforts were made to settle the difficulty, but the Grand Master would not recede from the position taken by Grand Lodge. The determination on the part of the Grand Master was not received in a friendly spirit by the members, and they became so antagonistic that a number of them, with others, seceded and formed a schismatic body known as "The Grand Lodge of Ontario." This action led to the expulsion of a large number of the seceding members, although some returned to the allegiance of the Grand Lodge of Canada and were healed. The so-called Grand Lodge of Ontario had quite a following in some sections for a year or two, but gradually the membership saw that it had no status with recognized Masons, and at this writing there is scarcely one lodge in working order, and not a hundred members on its roll. The event created considerable discussion, and occupied the attention of not only the Masonic press, but the newspaper press generally, for some months. The action of the Grand Master in the entire matter was indorsed by Grand Lodge. Most Worshipful Brother J. K. Kerr was reelected Grand Master.

The twenty-second communication was held at St. Catharines, in July, 1877, Most Worshipful Brother Seymour, P.G. 1., acting in the absence of Most Worshipful Brother J. K. Kerr in England; consequently the meeting was purely formal, and was called off until the 12th of September, 1877. Two hundred and thirty lodges were represented. In his address, the Grand Master recommended that the amounts contributed by the lodges of Canada, now in the Grand Lodge of Quebec, be placed to their credit in Grand Lodge. He had assumed the responsibility of sending \$1000 of Grand Lodge funds to the relief of sufferers by fire in St. John, New Brunswick. Right Worshipful Brother W. H. Weller was elected Grand Master.

The twenty-third annual communication was held at Toronto, in September, 1878. Two hundred and thirty-seven lodges were represented. The events were routine. Fraternal relations with the Grand Orient of France were severed on account of the non-recognition of the Deity by that body. Most Worshipful Brother W. H. Weller was reelected Grand Master.

The twenty-fourth annual communication was held at Kingston, in 1879. Two hundred and twenty-four lodges were represented. The Treasurer's report showed \$58,177 to the credit of Grand Lodge. A code of model by-laws by Right Worshipful Brother Hugh Murray was adopted by Grand Lodge. It was resolved to hold the meetings of Grand Lodge in July, instead of September. Right Worshipful Brother J. A. Henderson, of Kingston, was elected Grand Master.

The twenty-fifth annual communication was held at Guelph, in July, 1880.

Two hundred and forty lodges were represented. The Grand Lodge indorsed the views of the Grand Master, in his address, which laid down as a rule that a candidate could not be initiated outside of the jurisdiction in which he resided, without the consent of the lodge to which the candidate of right belonged. Masons were enjoined from attending, as Masons, funerals where ceremonials of an un-Masonic society were given. The Craft was complimented on having acquired new halls in different parts of the jurisdiction. Assets were shown to be \$60,000. Most Worshipful Brother James A. Henderson was reelected Grand Master.

The twenty-sixth annual communication was held at Hamilton, in July, 1881. Two hundred and sixty-three lodges were represented. During the year, Past Grand Master Weller had passed away. Certain difficulties which had existed between the Grand Lodges of Quebec and Scotland had been adjusted. The roll showed three hundred and forty-six lodges on the register, with assets of \$63,000, and 17,635 members in good standing. Right Worshipful Brother James Moffatt was elected Grand Master.

The twenty-seventh annual communication was held at London, in July, 1882. Two hundred and seventy lodges were represented. The address of the Grand Master dealt with local matters. He suggested that Masons who were in arrears for dues should be dealt with leniently by the lodges, and that brethren should be ineligible for office if in arrears. He thought there were too many rites in Masonry. The funds were reported as \$65,199. A special report of the Board, condemning lotteries in connection with the Craft, was adopted. Right Worshipful Brother Daniel Spry was elected Grand Master.

The twenty-eighth annual communication was held in Ottawa, in July, 1883. Two hundred and seventy-four lodges were represented. The Grand Master delivered an excellent address. He called attention to the fact that the jurisdiction had been invaded, St. George's Lodge, No. 440, Montreal, initiating a candidate from Toronto. The Grand Master of England had been communicated with, and the action of the Montreal lodge pointed out; but the Grand Master of England did not agree with the views expressed by the Canadian Grand Master, although Most Worshipful Brother Spry pointed out that there could be no permanent harmony were such invasions permitted. Grand Lodge directed further communication with England, in order to effect an amicable settlement. Most Worshipful Brother Spry was reelected Grand Master.

The twenty-ninth annual communication was held at Toronto, in July, 1884. Two hundred and ninety-two lodges were represented. The Grand Master stated that nothing further had been done in the English difficulty, but hoped matters would be arranged before next Grand Lodge. An important resolution was passed, to the effect that, in the opinion of Grand Lodge, it was not desirable that intoxicating liquors be placed on refreshment tables of private lodges.

It was also resolved that the work be exemplified after all meetings of Grand Lodge. Right Worshipful Brother Hugi Murray was elected Grand Master.

The thirtieth annual communication of Grand Lodge was held at Hamilton, in July, 1885. Two hundred and fifty-three lodges were represented. On the subject of belief in the Deity, the Grand Master maintained the position of Grand Lodge in severing fraternal relations with the Grand Orient of France. He alluded to the Quebec difficulty, and said that the Grand Lodge of that Province had issued an edict of non-intercourse as regarded the English lodges in Montreal. The rank of Past Grand Master was conferred on Right Worshipful Brother Otto Klotz, for distinguished services in connection with the Craft. At this meeting of Grand Lodge an important matter, affecting the entire jurisdiction, was dealt with. A brother of a Toronto lodge was charged, tried, and disciplined for being an agnostic. From this finding he appealed. He explained to the Board of General Purposes that he was an agnostic only in the sense of the word used by Huxley, who, he said, defined the word "agnostic" to be "one, who is honest enough to admit that he does not know what, under the present condition of human knowledge, is impossible to be known." The brother also stated his belief in God, that God's will had been revealed, and that he would punish vice and reward virtue, and that he had no contempt for God or religion. The Board reported, recommending that the suspension be removed; but, on the report being brought before Grand Lodge, it was ordered that the matter be referred to the Grand Master for inquiry and action. At this meeting of Grand Lodge, it was resolved that the entire District be redistributed by a committee, under the presidency of Right Worshipful Brother J. Ross Robertson and Right Worshipful Brothers J. S. Dewar, R. L. Patterson, William Forbes, R. Ramsay, and William Longmore. Most Worshipful Brother Murray was re-elected Grand Master.

The thirty-first annual communication was held in July 1886, at Windsor. Two hundred and seventy-nine lodges were represented. With reference to the case of agnosticism, the Grand Master said that the brother had failed to convince him that his suspension should be removed. The Grand Master reviewed the case at length. He referred to the excellent work of the committee on the redistribution of the Districts and the preparation of the Masonic map. The constitution was revised and the words "In the Province of Ontario" added to the title of the Grand Lodge, making it "The Grand Lodge of Canada in the Province of Ontario." Right Worshipful Brother Henry Robertson, of Collingwood, was elected Grand Master.

The thirty-second annual communication of Grand Lodge was held at Brockville, in 1887. Two hundred and thirty-three lodges were represented. The Grand Master in his address rejoiced that the Craft was in a prosperous condition. He referred to the General Masonic Relief Association of the United States and Canada, an organization formed for the purpose of protecting the Craft from tramp Masons and impostors. He referred to the fact

that the territory of the Grand Lodge had been invaded by Quebec, but that the Grand Master of that jurisdiction had promptly suspended the Worshipful Master of the lodge for the infringement. Most Worshipful Brother Henry Robertson was reelected.

The thirty-third annual communication was held at Toronto in 1888. Harmony had been universal during the year. Two hundred and sixty lodges were represented. In this year, Lodge No. 159, at Vankleek Hill, in the County of Prescott, the last of the lodges on the Irish Register working in Canada, asked for admission and was received into the Grand Lodge of Canada. The funds of Grand Lodge were reported at \$69,243. Right Worshipful Brother R. T. Walkem was elected Grand Master.

The thirty-fourth annual communication was held at Owen Sound in 1889. Two hundred and fifty-three lodges were represented. The total vote represented at the meeting was 1080. The Grand Master had, in accordance with the resolution of Grand Lodge in 1888, agreed to act as a friendly medium for the purpose of bringing about a reconciliation between Quebec and England and that, acting on his suggestion, the edict issued by Quebec against England had been withdrawn. He said that he would endeavor to arrange a satisfactory basis of settlement. The Grand Master also pointed out that the invested funds were \$60,000, with about \$10,000 in the funds of Grand Lodge, and that from 1868 to 1888 the capital account had increased from \$35,000 to \$69,000, and that \$171,139 had been paid for benevolence. A proposal to have all work in private lodges performed in the Third degree was rejected, and a resolution, proposed by Right Worshipful Brother J. Ross Robertson, looking to the celebration of the one hundredth anniversary of the establishment of Masonry in Ontario, was carried. Most Worshipful Brother Walkem was reelected Grand Master.

The thirty-fifth annual communication of Grand Lodge was held in Kingston in July, 1890. Two hundred and seventy-four lodges were represented. Five hundred and forty-two names were registered, having a total vote of 1,118. The Grand Master gave an instructive address. He referred to a visit paid to England and the cordial reception he had received from the English Craft. Ninety-two pages of the annual report contain most interesting reports from the District Deputy Grand Masters. The Grand Treasurer reported the invested funds as \$70,564.06. Right Worshipful Brother J. Ross Robertson was elected Grand Master.

This review of Craft work in Canada brings the writer down to the days of 1890-91. With a desire simply to record the actual work that has been done in the jurisdiction since the last communication of Grand Lodge, the writer has only to say that since his occupation of the Grand East he has visited one hundred and twenty-five lodges of the jurisdiction, that the time occupied in these visits was between three and four months, that, in order to cover the entire jurisdiction, it required ten thousand miles of journeying by road and

rail, and that, in the aggregate, nearly ten thousand brethren were present at these meetings, or nearly one-half of those on the register of Grand Lodge.

The present year promises to be one of prosperity for the Canadian Craft. The indications are that the Fraternity will have a much greater meed of success in the future than it has had in the palmiest days of the past. The merits of the Craft work are being appreciated by an ever-growing number of the best and most intelligent men in the country, and the lodges are gradually attracting a class of brethren that will reflect credit not only upon the Masons of this land but upon the Fraternity at large.

This history of the Craft has been inspired by a wish to describe the activities of Craft life in Upper Canada during the past century. He who reads will readily realize not only what Craft life was but what Craft life is. Our records, to which it would be impossible to give more than a passing notice, show that the Craftsmen of the olden time did a great deal of good work, and, though we may not trace our antiquity to as early a date as is possible in a few other jurisdictions, we, at least, have the satisfaction of knowing that our history has not been an inglorious one. Many may assert that our brethren of long ago heeded not the guide posts which marked the pathway, and that the pioneers, who, in the early days, carried the Craft flag, made many mistakes. Yet all must admit — and especially we who have a direct knowledge of their work — that in their mission they were earnest and sincere and did the right as God gave them to see the right. Their successes and reverses, their triumphs and tribulations come to the Masons of Canada as a lesson eloquent of instruction. Profiting by their errors — whatever they may have been — should we not look with favor on the work of our forefathers and make the present an example for the rising generation of Masons, who, kneeling at our altars, and guided by the three Great Lights, shall have imprinted upon their hearts the truth of the story symbolized in the teachings of the Craft, — teachings which are founded upon the truths we find in the volume of Holy Writ, that lies unfolded upon the Craft altars of every jurisdiction within the bounds of an empire whose drum-beat encircles the world?

Yours Fraternally

J. Ross Robertson